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SHORT
PRINCIPLES
OF
RELIGION.



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Question.



What is God?

A. God is a pure and an incomprehensible spirit, Joh. 4. 24. having his being of himselfe, Exod. 3. 14.

Q. How many Gods are there?

A. No more but one, 1 Cor. 8. 6.

Q. How many Persons are there in that one God-head?

A. Three: the Father, the Sonne, and the Holy Ghost, 1 John 5. 7.

Q. How are we to conceive of God?

A. Not as of any bodily substance, but onely as he hath revealed himselfe in his works and word; namely, to be a spirit of infinite power, wisdom, holinesse, &c. and our mercifull Father in Iesus Christ, Deut. 4. 16. John 17. 3.

Q. In what estate was man created by God?

A. In a good estate, holy, righteous, and happy, Gen. 1. 2. 7.

Q. In what estate is every man borne?

A. In a most miserable estate, Ps. 51. 5.

A

Q

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Q. What is the cause of that misery?

A. Originall sinne which came by Adams fall, Rom. 5. 12.

Q. What are the parts of originall sinne?

A. These two: first, the imputation of Adams actuall transgression unto us: and secondly, the universall depravation and corruption of our natures issuing from that sinne imputed, Rom. 5. 19.

Q. How could Adams sinne redound and be imputed unto us?

A. Because we were in his loynes as in the loynes of our common parent. Who having received in his creation holinesse and happinesse for himself and his posterity by the righteous decree of God through his fall lost them, for both implunging both himself & them into sin and misery, Ro. 19.

Q. Can a man by nature doe nothing of himselfe that is pleasing unto God?

A. No: for originall sinne hath wholly corrupted the whole man, with the seeds of all manner of sinne, Gen. 6. 5.

Q. Are men that live unto yeeres guilty of no other sinnes besides originall?

A. Yes: they are guilty also of actuall sinnes.

Q. What is sinne?

A. Th: transgression of the Law,
1 John

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1 John 3. 4.

Q. What is the punishment of sinne?

A. Besides other inferiour punishments, the maine punishment thereof is eternall death, consisting in the seperation of soule and body from God and the joyes of Heaven, and the undergoing of everlasting torments in hell with the devill and his Angels for ever, Rom. 8. 23.

Q. Shall none escape this punishment?

A. Yea, all the elect, Rom. 6. 30.

Q. Who is appointed to redeem the Elect from this punishment?

A. Christ Jesus, God & man, Eph. 1. 7.

Q. What hath he done to redeeme them?

A. He having perfectly fulfilled the whole Law, hath suffered a violent death of the body, and grievous torments upon his soule for them. Mar. 27. 46.

Q. Why was Christ man?

A. First, that he might suffer. Secondly, that the merit of his suffering might be accepted for mans sinne, for by the order of Gods Law and justice that nature that had sinned, must needs satisfie for sinne, Heb. 2. 14, 16, 17.

Q. But how could it stand with the equity and justice of God, to punish his

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Sonne Jesus Christ for the sins of the elect?

A. Very well, because he became their surety, being both willing and able to endure the punishment to be inflicted, and to deliver himselfe out of it, Heb. 7. 23.

Q. Why was he God?

A. a First, that he might sustaine his humane nature in suffering, and so wind himselfe out of the torment. b Secondly, that his suffering might be of an infinite merit to satisfie Gods infinite wrath provoked by mans sin, a Act. 2. 24. b Heb. 9. 14.

Q. How could the Death of Christ receive such efficacy from the divine nature, seeing the divine nature did not suffer?

A. First, because the humane nature which did suffer, was conjoyned with the divine in one and the selfe-same person, and therefore that which was done in the humane nature is attributed to the whole person consisting of both natures. Secondly, because the divine did uphold the humane nature in suffering, and deliver it out of the suffering, and so the compleat work of mans redemption dependeth upon both natures, Acts 20. 28.

Q. But how can the merits and sufferings of Christ being but one, be extended so farre as to take away the sinnes of the Elect.

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A. Because he was a publique person, sustaining all their natures, and suffering in their names, Rom. 5. 15.

Q. By what meanes are the Elect made partakers of Christ and his benefits?

A. By faith, Acts 13. 39.

Q. What is faith?

A. A true perswasion wrought in the heart of an humbled sinner by the spirit of God, and grounded upon the Gospell, whereby he applies Christ and all his merits to himselfe, Gal. 2. 20.

Q. Doth faith save us for the worthinesse of it selfe?

A. No: but onely for the worthinesse of the object whont it layeth hold upon; namely Christ & all his merits, Acts 4. 12.

Q. What meanes doth the spirit of God use to prepare a man for faith?

A. The preaching of the Law, whereby he worketh in him a sight and sense of his own sinne and misery, Rom. 3. 20.

Q. What meanes doth the spirit of God use for the working of faith?

A. The preaching of the gospel Ro. 10. 14

Q. What meanes are appointed for the increasing of faith?

A. Divers, principally these; first, the word preached; secondly, Prayer; thirdly, the Sacrament.

Q.

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Q. What is a Sacrament?

A. An outward seale of the Covenant of grace in Christs blood; and of the righteousness thereof, Rom. 4. 11.

Q. How many Sacraments are there?

A. Two onely, Baptisme and the Lords Supper.

Q. To what use serve the Sacraments?

A. To strengthen the weake faith and feeling of Gods Elea in the benefits that come by Christ.

Q. What benefits doethe Elea receive by Christ?

A. All benefits that are promised in the Covenant of grace, both temporall, spirituall and eternall, more specially these four, as principall, Justification, Mortification, Sanctification and Salvation, 2 Cor. 1. 20. 1 Cor. 1. 30.

Q. By what action in Baptisme is our Justification and Mortification signified unto us?

A. By the washing of the body in the water, and by the continuance of the body under the water for some short space; for thereby is signified the drowning and burying of our sinne in Christs blood, both in regard of the guilt of them which is our justification, as also in regard of the power

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power of them, which is our mortification,
Rom. 6. 3, 4.

Q. By what action in Baptisme is our sanctification and salvation confirmed?

A. By the raising of the body alive out of the water; for thereby is signified both our rising againe unto newnesse of life in this world, and unto eternall in the world to come, Rom. 6. 4, 5. Col. 2. 12.

Q. What conditions is the party baptized bound unto?

A. He is bound to beleve and to repent, Mark 16. 16, Luke. 3. 3.

Q. Why then are Infants baptized who cannot performe theie conditions?

A. These conditions are for the present performed, or at the least professed by their Parents, or other in their stead, who promise so to bring up their Children in the nurture of the Word, as that in time by the Lords mercy they themselves may performe them: and thus were the children of the godly in the old Testament circumcised. Gen. 17. 12.

Q. By what action are the aforesaid benefits which we receive by Christ confirmed unto us in the Lords Supper?

A. By the eating and drinking of bread and wine according to Christs institution
for

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for the nourishing of our bodies : for thereby is signified our spirituall eating and drinking of Christ Jesus his body and blood, and so of all the benefits of his death, buriall and resurrection for the nourishment of our souls, 1 Cor. 10. 16, 17.

Q. What doth the Ministers consecrating of the bread and wine signifie ?

A. The Lords consecrating of his Sonne to be our high Priest and Redeemer, Joh. 6. 26. Psal. 110. 4.

Q. What doth the breaking of the bread, and the powring forth of the wine signifie ?

A. The crucifying of Christs body and the shedding of his blood, 1 Cor. 11. 24, 25. Mat. 26. 28.

Q. What doth the Ministers offering of the bread and wine to every one, and his commanding him to take it signifie ?

A. The Lords offering of his Sonne to every one of his elect particularly, and his commanding of him to beleebe on his Name, Luke 22. 19.

Q. What must he doe who would receive this Sacrament worthily ?

A. He must examine himselfe before he doe receiue it, 1 Cor. 11. 28.

Q. Wherein ?

A. In

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A. In these 5. things chiefly. 1. Whether he understand and know the Principles of Religion. 2. Whether he beleve. 3. Whether he repent. 4. Whether he be in love and charity with his brethren. 5. Whether he come with a reverent respect to this Sacrament, as Gods holy Ordinance.

Q. What must he doe after he hath received it?

A. 1. He must be thankfull. 2. He must examine what benefit he hath got by recording of it. waiting for a blessing. 1 Cor. 11. 25.

Q. How many wayes doe the Sacraments confirme our faith; and assure us of the benefits mentioned before, to wit. of our Justification, Mortification, Sanctification, &c?

A. 4. wayes.

1. as Signes	}	thereof.
2. as Seales		
3. as Pledges		
4. as Instruments of convevance		

Q. What difference is there betweene these two Sacraments?

A. Baptisme confirmeth unto us our first ingrafting into Christ, and our first participation of these benefits: The Lords Supper

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Supper confirmeth the continuance and increase of these benefits in and unto us.

Q. What other grace is bred with faith and doth most specially manifest it selfe together with faith?

A. The grace of true repentance, Zach. 12. 10.

Q. How is repentance occasioned?

A. By the sight and sence of the multitude and greatnesse of a mans sins, & so of the staine and desert of the m, Jer. 39. 19.

Q. How may a man come to know the multitude of his sinnes?

A. By the holy law of God rightly understood, Rom. 3. 20. Jam. 1. 25.

Q. How may we understand the law aright?

A. For the understanding of it we must obserbe these four rules.

Q. What is the first?

A. 1. In every Commandement where any evill is forbidden, there the contrary good is commanded; and backe againe, where any duty is commanded, there the contrary sinne is forbidden.

Q. What is the second?

A. 2. Under one good or evill action all of the same kind are comprehended, yea all occasions and meanes leading thereunto.

Q. What

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Q. What is the third?

A. 3. The Law is spirituall, and binds even the heart and the thoughts thereof.

Q. What is the fourth?

A. 4. The Law requireth not onely our observation, but even our preservation also, that is, that we do not onely keep it our selves, but cause others also as much as in us lyeth to keep it.

Q. How may a man know the greatnesse of his sinnes?

A. By considering the circumstances of committing them, as namely, that they have been committed against knowledge and conscience; against the meanes of restraint, and the meanes of grace, that we have long lien in them, without repentance, that by them we have pierced Christ, grieved his spirit, dishonoured his Gospel, offended our brethren, &c.

Q. What are the parts of repentance?

A. Two, humiliation and conversion.

Q. How doth humiliation shew it selfe?

A. 1. By making a man humbly & heartily confesse all, and especially his known and greatest sinnes and corruptions.

2. By making him judge and condemne himselfe for them, Ezek. 26. 31.

Q. What be the parts of conversion?

These

Short Principles of Religion:

A. These two turning from all Sinne; and turning to all manner of good, and from these two spring a godly life.

Q. What is a godly life?

A. A sincere, earnest and constant endeavouring to forsake all Sinne, in thought word and deed, and to practise all Gods Commandements, Luke 1. 74 75.

Q. VVhat must we doe to live a godly life?

A. Two things. 1. Use carefully and conscionably all Gods Ordinances and meanes of grace. 2. Follow sound directions and rules of Gods Word.

Q. VVhich are the meanes of grace?

A. They are of two sorts, more ordinary and lesse ordinary.

Q. VVhich be the ordinary?

A. 1. The Word preached.

2. The Sacraments.

3. Prayer.

4. Reading.

5. Singing of Psalmes.

6. Meditation.

7. Conference.

Q. VVhich be the lesse ordinary?

A. They be three, holy fasting to be used upon some speciall cause of mourning: secondly, holy fasting to be used upon some

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some speciall cause of rejoycing: and thirdly **Mowes.**

Q. What rules of direction may follow to help us forward in a godly life?

A. These following.

Q. What is the first?

A. 1. We must have a daily care to renew our faith and repentance, Heb. 10. 38.

Q. What is the second?

A. 2. We must daily labour to maintaine and increase our first love and liking of God and his wayes, Rev. 2. 4. 5.

Q. What is the third?

A. 3. We must daily watch in our spirituall armour against all sinne, having an eye to our selves both in company and solitarinesse, in prosperity and adversity, Ephes. 6. 10.

Q. What is the fourth?

A. We must daily meditate and pray, Psal. 1. 2. 1 Thes. 5. 17.

Q. What is the fift?

A. 5. a We must upon the six daies follow our particular callings faithfully, or otherwise lawfully intermit them; b and upon the Lords day attend the duties of the Lord's immediate worship and service and duties of Charity, a 1 Cor. 7. 20. b Ex. 20. 8.

Q. What

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Q What is the sixth?

A. 6. We must daily renew and continue our thanksgiving for old and new mercies and for mercies yet still hoped for, 1 Thel. 5. 18.

Thus let us maintaine our peace with God, rising up and lying down with it.

Q What shall become of the ungodly after this world be ended?

A. They shall be cast both bodies and soules into hell into torments, caselesse, endlesse, remedilesse, helplesse and hopelesse everlastingly, Mat. 25. 46.

Q What shall become of the Godly?

A. Their bodies shall be raised again by the omnipotent power of God, and being conjoynd to their soules, shall enjoy eternall glory with God and his holy Angels in Heaven for ever and ever, Mat. thew 25. 46.

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